



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 11.

NEW-HAVEN. AUGUST 8, 1829.

VOL. XIV.

## Miscellaneous Intelligence.

### CORRESPONDENCE

BETWEEN THE GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH, AND THE CONGREGATIONAL  
CHURCHES IN LONDON.

It is pleasant to see such interchanges of Christian fellowship and affection between brethren in different nations. Although separated by the Atlantic, they appear to drink at the same spiritual fountain.

#### *Letter from the London Congregational Board.*

To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

REVEREND AND CHRISTIAN BRETHREN—From the land of our fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the church of Christ, we trust you and we are united in heart, and holding in common the one faith and hope of our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, "As the body is one and hath many members, so all the members of that one body, though many, are one body, also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honored, all the members should rejoice with it."

It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the Presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings both on your and our own behalf.—We trust we may say that many thanksgivings have been presented to God on your account, and many fervent prayers offered that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of

our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate and persevering prayer. It is thus he encourages us to labor and not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased.—Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honor of God, we feel deeply conscious that there is great short-coming, and much cause for shame and humiliation. Our progress in self-denial, liberty and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the luke-warmness, worldly-mindedness, and carnality which belongs to multitudes among us, who bear the Christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterize many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestations of its influence, without which no outward pro-

session will be productive of extensive or lasting benefit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, "revive thy work, oh Lord, in the midst of these years, in the midst of the years make known, in wrath remember mercy."

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion; that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity.—Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers.

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

JOHN HUMPHREYS, LL. D., *Chairman.*

THOMAS HARPER, *Secretary.*

London, March 10, 1829.

*Answer of the General Assembly.*

To the Ministers of the Congregational Board of London and its vicinity.

REVEREND AND BELOVED BRETHREN—The General Assembly of the Presbyterian Church in the United States of America, have received, with no ordinary emotions, your truly Christian communication, under date of March 10th, 1829, and hasten to reciprocate expressions of cordial affection. Ever anxious to strengthen the bonds of union with all who possess like precious faith, and are engaged in the same blessed cause, we feel a high gratification at the correspondence thus happily opened, with a body to which we feel ourselves united by many endearing and sacred relations. Acknowledging the ties of our common ancestry; feeling that the descendants of the martyrs and puritans of your land, and the pilgrim fathers of ours—men who suffered the loss of all things for the sake of truth on earth, and now rejoice together in heaven—should be closely united in heart, and rejoicing in that stronger affinity which arises from unity of doctrinal sentiment

and benevolent action, we receive with unfeigned gladness your friendly salutations, and devoutly wish you in return, grace, mercy, and peace, from God our Father, and the Lord Jesus Christ.

We should, indeed, evince little of the spirit of the Gospel, if we did not feel an affectionate interest in those who dwell among our fathers' sepulchres, who are honored to hold up the standard of the cross, where martyrs bled, where glorious triumphs of faith have been achieved, and where such noble enterprises of Christian benevolence are now in progress to enlighten and save a perishing world. We enter, therefore, with unmingled satisfaction, upon a correspondence so interesting and gratifying in itself, and so eminently conducive to mutual edification. May it long continue and prove the means of strengthening the bonds of Christian fellowship, and of encouraging the bodies by which it is conducted in every good design.

While we would ever cherish a humbling sense of our entire unworthiness, we are constrained to acknowledge, with devout gratitude, the rich blessings which the great Head of the Church has graciously bestowed upon our country, in those revivals of religion which have occurred during the last thirty years. These blessed seasons of refreshing from the presence of the Lord, though not always exempt from human infirmity and the wiles of the adversary, have signally displayed the power of divine grace, and their results have been most glorious. They have proved the efficient means of widely extending pure religion in our land.—Without them, many large regions now full of churches, and seasoned with strong, pervading, and most salutary moral influences, would have remained a dreary desolation. Thus surrounded with the spiritual blessings bestowed by such special effusions of the Holy Spirit, and tracing, as we certainly can, all our light and privileges, our hopes and consolations, to that source, we feel that boasting is excluded, and are humbled in the dust before God, in view of the extent and preciousness of those divine influences which have blessed our land. Instead of being elated by such distinguished, unmerited mercies, it becomes us rather to tremble at our peculiar responsibility.

The means which have been owned and honored by God in producing and promoting revivals among us, have been the plain and earnest exhibition of the great truths of the Gospel; urging men to immediate repentance; warning awakened, inquiring sinners, of their awfully increasing guilt and danger, while they delay to give up their hearts to Christ; visiting from house to house, and pressing upon the hearts and consciences of the worldly and thoughtless, the value and danger of the soul, the necessity of conversion, and the appalling consequences of neglecting or resisting the Holy Spirit; and, above all, fervent importunate prayer for those divine influences, without which, Paul may plant, and Apollos water in vain. The dangers of self-deception, and trusting to the sudden impulses of temporary excitement, have been kept steadily in view, and cautiously guarded against; and a thorough examination of motives, character, and conduct, has



been made, before judicious men have admitted the evidence of a saving change. Nevertheless, the proofs which press upon us, that our revivals are the glorious displays of the Redeemers' power and grace, are irresistible and overpowering. Surveying moral deserts rendered fruitful as the garden of the Lord, hundreds of flourishing churches planted and nurtured by his instrumentality, an army of devoted pastors and missionaries, and tens of thousands of active, engaged, private Christians, gathered into the fold of Christ in these harvest seasons of mercy; we are constrained thankfully to exclaim, in reference to these undeniable effects of divine influence, "it is the Lord's doing, and it is marvellous in our eyes." And when such showers of divine grace have fallen upon our colleges, Sunday schools, and Bible classes, their effects have been thrice blessed, bestowing inestimable treasures upon the church and the world. Our Zion, in beholding the thousands of youth thus coming forth in all the ardor and loveliness of early piety, to build up her walls and adorn her palaces, has arisen and shone, for her light is come, and the glory of the Lord has arisen upon her, and the voice of joy and thanksgiving has been heard in all her habitations.

But while all the efficiency of the Gospel, in renewing the hearts of men, is to be humbly ascribed to the glory of divine grace, we cannot fail to record the signal success with which it has pleased our gracious Lord to honor those judicious and appropriate means and instruments which he has appointed. Wherever ministers and professing Christians have been doubtful, heartless, and prayerless, in regard to the reality or importance of a special effusion of the Holy Spirit, they have remained unblessed by reviving grace, under the blighting, deadening influence of a cold formality. But where an opposite spirit has prevailed, the spirit of Christ and his apostles, and Christians have been engaged in earnest, importunate prayer; where pastors or missionaries have made the calling of sinners to repentance their one great object in preaching publicly and from house to house, the Lord has usually appeared to build up Zion, and his Spirit has descended like dew upon the mown grass, or like showers that water the earth.

While we thus recount to you, dear brethren, the gracious manifestations of divine mercy towards our churches, our hearts are gladdened by the tidings we hear from various sources, that the camp of your Israel is moving triumphantly onward, and that brightening prospects open before you. Most heartily do we rejoice and bless God that a spirit of fervent prayer seems to be awakened in British Christians, for more glorious and efficient displays of converting grace than they have ever yet witnessed. In communities so highly favored, as those among which you minister, possessing such an influence of Christian privileges, and placed in circumstances of such peculiar danger and responsibility, and whose spiritual character must send a withering curse or a redeeming influence, through every quarter of the globe, a general and mighty work of grace is inexpressibly important.

We are in the habit of looking, with indescribable interest, on the progress of religion in the land of our fathers. Intelligence upon this subject is eagerly sought, and rapidly disseminated. You would be surprised at the accurate knowledge which Christians in this country possess of your circumstances, prospects, and operations. It cannot be otherwise. Every heart, in which the love of Christ dwells, must throb with strong emotion, in reflecting upon the glorious career which lies open to British Christians, in evangelizing the world.

We rejoice with you, Christian brethren, in the extension of enlarged and liberal views in regard to toleration. The question seems to us to be thoroughly settled, by the experience of this country, that the church of Christ flourishes more, without any connexion with the state, than it could do, if it were made a part of our polity. At this late age of the world, when all the people must be taught to read, and to think, and when God has shown himself willing to impart his own energy in aid of truth, we are not afraid to rely upon free discussion, without the supports of human law, to sustain our ecclesiastical privileges.

It affords us a lively pleasure to hear from you, of the continued prosperity and success of those benevolent institutions, which so gloriously adorn and bless the present age, and are evidently preparing the way for the universal reign of the Prince of Peace. These institutions we prize among our richest treasures.—They are diffusing incalculable blessings thro' our widely extended borders. They are the very nerves and sinews of all our enterprises of benevolence. And while we see half a million of our children gathered weekly at the feet of the Good Shepherd, and receive, from those interesting nurseries of early piety, several thousands annually, into our communion: while in the living heralds and silent messengers of salvation, we mark the flight of the angel bearing the everlasting Gospel, and while we exult in the full persuasion that within two years the word of God will have been carried to the last destitute family in our nation; we would never forget that we are indebted to you for these noble systems of doing good; that these streams of mercy, which are now gladdening the desert places of the earth, flowed from fountains opened by your charity; and that these lights of truth and love, before which the thick darkness of ignorance and guilt is vanishing, were kindled at your altars. This confers upon your nation a substantial and imperishable glory, far surpassing the lights of science, the wonders of art, and the triumphs of arms.

Feelingly can we sympathise with you, beloved brethren, in a most humbling conviction of our lack of ardor and fidelity in the cause which we profess to love. We have cause to deplore our lukewarmness, and the sad minglings of imperfection in our holiest efforts. We lament our want of strong, unwavering faith; of habitual self denial; and an entire devotedness to Him who loved us and gave himself for us. We earnestly solicit your special intercessions at the throne of grace for us, our brethren and churches; that we may all be roused from sloth and worldliness, and heartless formality,

inconceivably important. Every benevolent eye on earth and in heaven is fixed with deep interest on the movements of British Christians, and every heart devoted to the Saviour is filled with high expectations of the glorious things which are to be accomplished through your instrumentality. God forbid, therefore, that we should cease to pray for you, dear brethren; that your devotedness and success in spreading the triumphs of the cross, may correspond with the advantages you enjoy, and the wide field of evangelical labor which lies before you. Indeed, all the principles of the Gospel, and the sympathies arising from common dangers and responsibilities, strongly urge Christians of both countries mutually to provoke to love and good works; to cheer each other on to nobler efforts; and girded for the mighty work which is committed to our hands. The destinies of unborn generations, entrusted to our guardianship, impose on us a fearful responsibility. The vast regions of our interior, where villages, cities, and states are springing up in quick succession, and where population increases with a rapidity wholly unexampled, open to us a field of labor of indescribable importance. The very elements of society are just forming. Institutions which are to diffuse blessings or curses among hundreds of millions of our race, are now receiving their form and character. The momentous question as to the moral destinies of these unnumbered multitudes, will soon be decided. The foundations of piety and happiness, or of vice, ignorance and wretchedness, will soon be immovably fixed. The bulwarks of popular habits and opinions are rising into indestructible strength. The rushing tide of prejudice and depravity, unless it be rolled back by the mighty power of the Gospel, will soon form to itself a channel deep and wide, in which it will flow forever. It is indeed the seed time of this Western world. If those who labor for God are slothful and inactive, the enemy who never slumbers will pre-occupy the ground, tares will be thickly sown, and in the harvest there will be lamentation, mourning and woe. From such a scene of action, where dangers and difficulties cluster round us on every side, and where failure will produce results immeasurably dreadful, we address to you our entreaties, that you will pray for us, that we may have grace and wisdom, zeal and self-denial, so faithfully to fill our difficult and responsible stations, as to secure and perpetuate the inestimable treasures of Christian institutions to future ages, and receive upon our work the seal of divine approbation.

Though we are not disposed to cultivate national pride, or the pride of ancestry, or pride in any form; and though we rejoice in the progress of religion on the continent of Europe, yet it is evident that God expects great things from Great Britain and America. Such, beyond all controversy, are the situation and character of these two nations, that on them is devolved the great work of converting the world. So rich are the spiritual treasures entrusted to you, and so peculiar are your avenues of access to all quarters of the globe, and consequent moral influence over the whole human family, that your allotted part in extending Messiah's kingdom, is

and to unite in mutual intercession at the mercy seat. And how delightful is the reflection, that in the monthly concert, a thousand churches of the Redeemer assembled with one accord in Britain and America, are prostrate together at the Saviour's feet, sending up strong, united, importunate cries for a perishing world, and mutually imploring the gifts and graces of the Holy Spirit upon each other. Let us cultivate this spirit with a livelier zeal and a holy communion of Christian love. Our interests, our objects are the same. Different detachments of one great army, we march under the same banners, and are engaged in a common conflict under the same great Captain of our salvation. While we would faithfully occupy our appropriate sphere of action, we affectionately greet you as co-workers in the same blessed cause. In your success we rejoice as in our own; and in your trials and difficulties we sympathize as members of the same body.

Again we tender to you our cordial thanks for your gratifying and fraternal letter. We solicit the continuance of this correspondence. We trust it will prove a blessed instrument of enlarging our charity, and exciting us to more fervent prayers for each other; of the mutual communication of interesting intelligence; and of drawing the hearts of those who love Christ in England and America into a closer union. We hope the time is not far distant, when an interchange of delegates to our respective bodies may strengthen the bond of Christian fellowship and benevolent co-operation.

With sentiments of affectionate regard, we are, reverend and beloved brethren, your fellow laborers in the Gospel.

BENJAMIN H RICE, *Moderator.*

JOHN M'DOWELL, *Permanent Clerk.*

### Missionary Intelligence.

#### MR. KING'S JOURNAL IN GREECE.

*Selected from the New York Observer.*

##### *Marathonisi—the Modern Spartans.*

From Mistra to Marathonisi, I was full ten hours on the way. Marathonisi contains according to a recent census, 618 souls. When I arrived, it was dark—all the shops were shut, and at first I could not find any one who took interest enough in me as a stranger, to conduct me to the Demogerontes. The streets were full of people, and I spoke to one after another, to assist me in finding a place where I might lodge, or to conduct me to the officers of the police. But some were strangers, some were occupied with their own business, and others, perhaps being accustomed to sleep on the ground in the open air thought I might do the same.

At length I found a man, who went with me, to what he said was the house of one of the Demogerontes, where I knocked, and a voice from within inquired what I wished, and without opening the door, informed me that no Demogerontes lived there. So I went back; and after a while, I learned that the Governor of Sparta (or Agent Extraordinary, as he is called) was in the place, and I immediately requested to be conducted to his house.



On learning my name, (from the President's letter,) he asked if I were the same who had been mentioned in the public papers, and on my replying in the affirmative, he immediately laid aside all business, entered into conversation, spoke with great interest of the Americans, and the letters from the American ladies, ordered a house for me, and treated me with the greatest kindness and politeness. After I went to my lodgings, he sent to know if I were in want of food, or any thing else; sent me bread and honey, and offered me, if I would wait, to order fish to be cooked for me; sent me a table and some chairs, had my room lighted, and did every thing in his power to render my situation comfortable. I now found that I was no longer the uninteresting stranger, but every man with whom I came in contact, seemed ready and eager to serve me. I however felt in more need of sleep than of any service, and after eating my bread and honey, and taking a cup of tea, and giving a dose of medicine to one of my servants who was attacked with a fever, I retired to rest. The Governor's name and address, as he gave it to me is "Ioannes Jenovieles, Governor of Lacedemonia and Lower Messinia."

*Saturday, November 15.*—In the morning, Demetrios Grekakos, one of the Demogerontes of the village of Skoutari, called, on the part of the Governor, to know if I were in want of any thing, and if he could in any way render me service. Soon after, Jeannetakes Gregorakes, one of the Maniot Captains, who was formerly Governor of Eastern Sparta, called to see me, accompanied with several of his men, armed with swords and pistols. The moment they entered the room, I was struck with their appearance, and felt that for the first time, I had seen something which answered to my ideas of the ancient Spartans. Their countenances indicated a mind bold and daring—a soul ready to kindle at the slightest offence—men, who would pounce upon their adversary with the swiftness of the eagle, and ferocity of the tiger. In short, they looked like men who had lived in freedom, and who would rather die than bear the yoke of oppression. And such indeed is their character.

I immediately entered into conversation with the Captain, and gave him some school books and Tracts for his son. He seemed interested, and proposed accompanying me to see the ruins of what he called Palais-polos, or the Old City, which is fifteen or twenty minutes distant from Marathonisi, towards the North.

I accepted his invitation, and went out, accompanied by himself and six or eight of his armed men, to the ruins mentioned. While walking among these ruins, I could not help thinking occasionally of my situation as a stranger, surrounded by those bold fellows, all armed, and in the midst of a country celebrated for theft and robbery, and in conversation they acknowledged that fame had not belied them.

On returning to the city, the Captain invited me to go into a coffee-house and take some refreshment. On being seated, a glass of orgeat was brought to me, and I found it quite refreshing. The coffee-house was full of people, and all eyes were fixed upon the Captain and myself. Here, thought I, is an opportunity of

speaking of religion. But how will it be received? Shall I not give offence? Does not prudence demand that I should, for the present, hold my peace?

While these reflections were passing in my mind, the Captain began to tell me of the delegation assembled at Marathonisi, from all parts of Mani, to decide upon the question whether they would submit to pay tithes to the government, and that they had decided in the negative—that they had not retired to the mountains, and lived in hunger, and submitted to every hardship for the sake of freedom, now to be brought into bondage to a Greek government.

I replied, "In America, where we are all free, we do not consider it bondage to pay taxes for the support of a government which we choose, and which cannot be administered without expense."

On my happening to mention the name of Mavromichaelis, the Captain observed to me, "I am his enemy;" and related an unhappy affair which had just taken place between a friend of his and a member of the family of Mavromichaelis, in which one of them had been wounded, and, as it was supposed, mortally. He then went on to make some remarks with regard to the character of his countrymen, the inhabitants of Mani. "We have ever," said he, "from time immemorial, been quarrelling and fighting with each other.—When the common enemy approached us, we united with each other to oppose him; but as soon as he was gone, we commenced fighting among ourselves. One village often wages war upon another village; and the inhabitants thus rob each other, kill one another, and do each other all the mischief in their power.—And this we do," added he with a seeming pride, and in a way of boasting of their high spirit, "and this we do for a word only."

I replied, "Jesus Christ teaches us to love our enemies." On my uttering this, there seemed to be a little movement among several present, and some of them said, in a low voice, "Surely he cannot mean to say, that we should love the *Turks*;" and some thought I had not expressed what I intended to say.

As soon as the hum of this conversation had ceased, I proceeded to show them, that I had made no mistake in what I had uttered: that to be a Christian, was to follow Christ; and to follow Christ, was to do as he did, and to possess his spirit; that he did good to his enemies, and prayed for those who crucified him; that he had taught us to be perfect as our Father in heaven is perfect; that he causes the sun to rise on the evil and on the good; on Turks, Jews and Christians, and sends rain upon the just and the unjust—that if they loved those only who loved them, and did good only to them, they would do no more than the most abandoned robber on the desert would do—that although they possessed the boldness and courage of the ancient Spartans, and feared not, and ought not to fear man, yet they should remember that God is the king of the universe, and has a right to be king, and must be feared and his laws obeyed—that love to Christ should lead us to refrain from many things which we

might naturally wish to do—that if I had a dear friend, to whom I was indebted for all that I enjoyed, I would refrain from [what I knew would displease that friend—that Christ is the sinner's friend, and all we have, or hope for, is of him and through him; and his love, manifested in Gethsemane, and on Calvary, in his bloody sweat and his death, should constrain us to *forgive* one another, and not make war upon one another, and kill one another, and that for a single word.”

In this manner I addressed the Captain, and his companions and soldiers and all present, who listened with the most profound attention. But of the whole company, none listened with more apparently intense interest than the Captain, whose warlike countenance seemed to soften—and when speaking of the love of Christ, he seemed little affected. All looked at him for an answer. He replied, “Formerly I thought differently; but you turn my head.—What you say is true. That is the true religion, and this is what we need to hear, and what I never heard before.”

After this conversation, he went with me to call on the Bishop of Sparta, and remained while I remained, and took part in the conversation. The Bishop spoke of the letters from the ladies in America, with a great deal of interest, and also of the Societies, which had been formed in England and America to send out books, and observed (what I was surprised to hear him say,) “We have been living in darkness, but by means of those books which have been sent to us, and the coming of more, and now and then one to preach the truth, a little light is beginning to shine upon us.” He also expressed a desire to have schools established both for males and females. The Captain thought that the prejudice against females being taught to read, would not at present permit of schools being established for them, but that it might perhaps be accomplished three or four years hence.

With regard to the letters from the ladies in America, the Captain remarked to me, when at the coffee-house, “When I read them, I wept;” and in the true oriental style, said, “rivers of tears ran down my cheeks—many wept—and the man who could read them without weeping, must have been harder than adamant.”

From the Bishop's, I went to call on the Governor, who invited me to remain and dine with him, in company with some of the Maniote Captains and a Bishop.

On returning to Marathonisi, just as I was entering the place, I observed near a church, a great quantity of human bones piled up; and on inquiring whose bones are these, supposing them to be the bones of the Turks, I was told that they were the bones of Greeks, who had been buried near the church, and dug up to be examined by the priests, in order to learn if all were well with their souls in the other world, that it is the custom, at the expiration of one year after a person is buried, to open his grave, and for the priests to examine his bones: and if they find *black flesh* upon them, they conclude that he is damned, (or in misery) and lay him back in the grave, and the friends of the

deceased then give alms, and give money to the priests to say prayers for the departed soul, and at the expiration of the second year the body is again inspected, and if all is well his bones are left above ground. But if after two or three inspections, there be still black flesh or other bad things, they conclude that the man, during his life time committed some mortal sin, and can never be pardoned. If a man died instantaneously, as when shot in battle, and at the moment of his death had evil thoughts in his mind, they suppose his brain remains; if hair is found on the skull of a female, it is a proof of her having combed her head on the Sabbath, and paid much attention to her dress and appearance, &c. &c.

The men who explained this to me, seemed most fully to believe it, and replied with much warmth to another who said he believed it was only a figment of the priests in order to get money.

In the evening, the Captain called and informed me that he was about to go to Crete, with two thousand Spartans, of whom he was to have the command. Conversing with him again on the importance of following Christ in the regeneration, and being prepared for another world. Many others also called. The interest which the Captain manifested in me, seemed to give me a good deal of celebrity.

This was to me a most interesting day. The reception I met with among this rude and fierce people, and the apparent interest with which they listened to the truths of the Gospel, left upon my mind a strong impression, that they perish principally for a lack of knowledge.

Among those who called in the evening, one observed (in speaking of the Spartans,) “that before the President Capo d'Istria came, they were continually quarrelling among themselves, committed thefts and robberies and sometimes murdered those whom they robbed, in order to avoid being known, and falling under the displeasure of some Captain who might feel an interest in the one despoiled. We Spartans,” said he, “are of a peculiar character: we are ashamed to ask arms, but not ashamed to commit robbery: we will not eat meat, but rob.”

Sunday, Nov. 6.—One of the Demogerontes from Skoutari, called and expressed a wish that I should preach in the church. Said that the Captain had sent him to tell me that he wished me to speak freely to the people the Gospel, and without fear—and observed that my appearance in the place, and my conversation, had excited a good deal of wonder; that some thought it was the second coming of Elias!”

This language was to me so unexpected and so strange that I hardly knew what to think of it:—whether the man was sincere or whether he wished to flatter me; and if so, why he should come with such a message from the Captain, whom I should soon see, and might detect the falsehood, if it were such:—or whether the Lord was indeed opening before me a door, into which I should enter. I replied, that if the people wished me to speak in the church, I should be willing so to do. Soon after, the Captain called and said that the celebration of a wedding that day, would prevent



most of the people from going to church, to hear a discourse; but that he should be glad to have me remain a few days, at the expiration of which, some thousand were to be assembled there, from different parts of Sparta, and that I should make an address to them all.

The Governor afterwards, called and gave me a formal invitation to speak in the church the next day. I doubted the propriety of my taking such a step at this moment, lest I should awaken much enmity, which might perhaps try to throw obstacles in the way of distributing the Scriptures and establishing schools which seem to me now the most important means for the renovation of Greece. I however consented, and made it a subject of prayer, that I might be directed in the path of duty.

During the day, multitudes called, both young and old to solicit New Testaments, school books and Tracts; and among those who called, were many of the Demogerontes from different parts of Laconia.

In the evening one of the Demogerontes from Skoutari called, and begged me to go to his village to preach to the people, saying, "we live in ignorance,—this day for the first time, have I known my faith:—before I made the sign of the cross but knew not what it meant." This I could easily believe; but there was something in his appearance, which made me suspect that he was not altogether sincere. I however, took the opportunity of endeavoring to impress on his mind the truth of the Gospel.—The Lord only knows the heart.

*Monday, Nov. 17.*—Several circumstances occurred, which caused the service above mentioned, in the church to be omitted. Spent the day in visiting and receiving visits. Many of the Demogerontes from different parts of Laconia, called and invited me to visit their villages. To all, or nearly all, I gave Tracts, and conversed with them on the importance of their making great exertions to establish schools, and put the Gospel in the hands of their children, as without the Gospel, the faults and errors that existed among them could never be rectified. Spent some time with Jeannetakes and Morginess (two Maniot Captains) and others, in conversing on the subject of religion, the importance of schools, and the character of the Spartans. They observed, that although many among them, in times past, had committed robbery, still, they were strict in the observance of the rights of hospitality; and that, had any one, who had been received into their houses, been robbed, the whole population would have risen with indignation against the man, or men, who had been guilty of thus violating those rights; that many had been driven by poverty and hunger to make depredations on others. As a proof of their hospitality, they said, that "the grandfather of Jeannetakes who built Marathonisi, had usually at his table from five hundred to a thousand people; and that no stranger was ever suffered to pass, without sharing in this hospitality:—that Morginess also had many, who were constantly fed by his kindness."

On the whole, the character of the Spartans as drawn by themselves, and which appears not to be far from their character, is that of men

who are bold, hospitable, lovers of liberty, and vindictive, but who may be led by persuasive words.

I always feel an interest in learning what ideas a people have of themselves; and where individuals are not concerned, or local points touched on, I think they are quite as likely to give a true picture of their own character, as their neighbors of other nations are to give it for them; and they certainly have better means of judging. Their neighbors judge from a few individuals; they from an extensive acquaintance; their neighbors, from a few prominent men,—they, from the mass of the people.

## ITEMS OF FOREIGN INTELLIGENCE,

*Selected from the Christian Mirror.*

**CHINA.**—Rev. Dr. Morrison writes from China, that his health and strength are declining—that his days are occupied in writing Chinese, and on Lord's day he preaches to Englishmen, "for there is no one but himself to lift up the standard of the cross, as the sole foundation of a sinner's hope." There is "one little school, and a native teacher of Biblical Christianity, in the interior of China."

A Sandwich Island Chief was then at China in a ship of his own, with a cargo of sandalwood. Two of the crew joined his little assembly in Christian worship; and the Captain told him, that the English and Americans were very adverse to the missionaries, because of the testimony they bear against their crimes. This we have long known here; but testimony coming in such a way, is important.

**Persecution in Switzerland.**—Dr. John Pye Smith has communicated for the London Evangelical Magazine, a translation of a letter from Rev. Charles Rochat, of the Canton of Vaud, addressed to all the children of God in Great Britain, recommending to their fervent prayers their brethren of said Canton, in Switzerland against whom persecution has just revived with new violence. Mr. Rochat was one of those faithful ministers of Christ, who were banished from their country, a few years ago, for the word of God and the testimony of Jesus. It is about ten years, says Mr. R. since the first symptoms of the breathing of the Spirit of conversion and life were perceived in the Canton of Vaud; and about 7 or 8 years ago a most powerful and glorious work of that Divine Spirit began to be manifested. A severe persecution was raised against this work of the Chief Shepherd. In 1824, the Legislative Council of the Canton decreed a law, inflicting imprisonment, fine, or banishment, at the discretion of the tribunals, upon any person who should conduct a religious meeting of what was called *this sect*, and upon any who should hold or permit such a meeting in their houses or premises. Even family worship, if but a single man, woman, or child, was present, not belonging to the household, was brought under the law.

"By the application of this decree, several ministers were banished: and I was of the number. Yet this storm gradually subsided; and, after a time, though the law above men-

tioned was not repealed, the Churches separating from our National Establishment, and constituted according to the principles of the word of God, (which had been formed in various parts of the Canton during the persecution,) kept up the practice of meeting together in private houses, and in general without molestation.

"But now the wrath of the Government is rekindled, and has broken out upon us with more fury than ever." At this time many members of those Churches of Jesus Christ are under prosecution; and an order to commence proceedings against me arrived at Vevay just after I had left Switzerland, where I had been for seven months, and whence I was obliged to return to England on account of the very distressing and dangerous illness of Madame Rochat.

"My dear brethren in Christ, who inhabit the favored island of Great Britain! I implore you, by the tender mercies of our God, to wrestle before the throne of grace for your brethren in our Canton, who are enduring the rigors of persecution; that it may be granted us to stand firm with inviolable fidelity against whatever is required of us that may be inconsistent with the word of God; but, at the same time, that we may maintain high respect and ardent charity for those who have the rule over us. Pray, O pray very much, on our behalf, to the God of all grace; that he may grant us his own strength, that peace in Jesus which he alone can give, and which passeth all understanding; genuine humility, the incorruptible ornament of a meek and quiet spirit, which is, in the sight of God, of great price; the fruit of the Spirit, in all meekness, righteousness, and truth; a life hidden with Christ in God, without which an outward profession is but a whitened sepulchre; and finally, an unlimited confidence in his goodness and almighty power. Pray, that we may bear the rod, and Him who hath appointed it; and that all these trials may prove as a new resurrection to our souls. Join us, in imploring the Lord our Redeemer, that he may make his cause triumphant; that these occurrences may be blessed in our country to many thousands of immortal souls; and that, in every way, they may contribute to the praise of the glory of his grace, whereby he hath made us accepted in his Beloved. Still further, unite with us in intreating the Father of mercies, that our rulers may be touched and blessed by his grace, the loving kindness which is better than life."

*South Seas.*—Several books of the New-Testament are already translated, and about to be printed in the Rarotognian dialect, at Huahine. The good work prospers in this island, also in Maiaoiti, and indeed almost all the Leeward Islands.

Mr. Barff gives the following account of a missionary meeting at Raiatea, in May, 1828:

"We never had a meeting of such interest in this part of the world. A variety of circumstances seemed to concur to give the natives a clearer view of the blessed effects of their labors in sending out native teachers. Makea, the king of Rorotoa, made a very interesting

speech, in which he thanked the people of these islands for their exertions to promote his salvation, and to deliver him and his people from the snares of the devil; the effect of this speech on the natives was like that of an electric shock.

Brother Williams' account of the spread of the Gospel among the Harvey Islands, the Sandwich Islands, and other groups, afforded us much interest, as well as the various communications received from the native teachers, testifying the progress of divine truth in all these places. It was agreed at the meeting, to send native teachers as soon as expedient, to the various groups of islands to the westward, as far as New-Caledonia. The means to be employed in conveying them, is a vessel built by the king of Rorotoa, in which the king and brother Williams came to Raiatea. Each island is to furnish two Missionaries or native teachers, viz. two from Rurutu, two from Maiaoiti, two from Huahine, two from Rorotoa, two from Tahaa and two from Borabora, to be placed by brother Williams on the Haamoas group, &c.

*From the Portland Christian Mirror.*

#### INTELLIGENCE FROM MALTA.

We have been favoured with the perusal of letters recently received from Malta, which confirms the report, that Mr. Bird had gone to Tripoli and Tunis, on a tour of Christian research.

Of Mr. Robertson, the Episcopal Missionary, who lately embarked from this country for Greece, one of the brethren says—"Our good brother, Mr. R. seems to enter into the work of missions, like a kindred spirit. He took up his temporary abode, while at Malta, at my house, and we were quite interested to observe in him that frankness and cordiality, which assures us of a valuable acquisition in him, to our missionary interest in the Levant. Mr. R. left here with our brethren, Anderson and Smith, on the 25th ult. (Feb.) We have since had letters from them, announcing their safe arrival at Corfu. Their prospect for the benefit of Greece is, so far as we know, in every respect favorable. Count Capo d'Istra and all the government seem to be rather well disposed towards all efforts for communicating instruction to the Greeks.

"Mr. Wolff and lady Georgiana left Cairo to pass through the desert of Jerusalem two or three months ago. Whether they arrived there or not we have not yet heard, (March 17.)

"Phares Shidiak became discontented with his connexion with the missionaries in Egypt, and left them for the service of the Pasha who has lately determined to print a newspaper for the benefit of his kingdom.

"We have just got through the ceremonies of the Carnival, and the funeral obsequies of another Pope, all without any remarkable accidents, such as happened when we were here before. The newly elected Pope is said to be a Maltese, but some also say that he is a Sicilian. We have been told that some serious question was agitated at the election, such as taking away the temporal or royal authority of the Pope, but we have not heard of particulars.

"Mr. K. has got on foot a subscription for a charity school for native Maltese children. The governor encouraged the plan and subscri-



bed \$40, with the promise of a house. Others added their names for \$10, and downward, so that the whole list counts up not far from \$300. He seems quite animated by his success.

"We did hope to be on our way back to Syria by this time, but the prospect is yet rather dark."

Before leaving Malta, Mr. Anderson wrote—"Thus far my hopes with regard to the future have rather been increased than diminished, by my visit to the Mediterranean. How it will be, when I shall have penetrated farther into the thick darkness of the East, I cannot of course, tell at present."

Of Mr. Temple he says—"The longer I am here, the more strongly I am impressed with the importance of his return to the island, before many months. All who speak of him, use the language of respect, affection and confidence, which convinces me that he has laid a foundation for great usefulness here."

Mr. Goodell, who has charge of the mission press during Mr. Temple's absence, writes that the demand for Tracts in three of the languages spoken in that region, is greater than the press can supply.

### TRUST IN GOD.

The grandeur of religion appears more conspicuous, it attains a sublimer attitude, and shines with a surpassing majesty all its own, when employed in solacing and sustaining the Christian under distress and personal bereavement. When his family are torn from him by the rude hand of death, or a valued friend drops into the grave without any intimation of the change, and deprives him of all he loved below, he appears a wanderer, a sort of solitary detachment of humanity, to himself,—disconsolate,—unknown,—were it not for that blissful assurance, that the separation is only temporary, and that there is a time coming which will usher in a resurrection of the just, by Him, who on earth declared, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Religion, which abounds with precepts for his entire trust in God, enables him also to bear with patience and pious resignation the troubles and perplexities of life. While it inculcates adherence to duty, constancy in virtue, and dependence upon God, it no less frequently expresses, in animating strains, the immortality of reasonable natures, and the future inheritance of the righteous. This has been the joy and solace of good men in every age, their constant light in darkness, their unfailing comfort in adversity, their perpetual support under persecution. The most apparently insurmountable obstacles, and formidable difficulties, have dwindled into insignificance and empty shadow, equally unsubstantial, when brought into competition with everlasting life, and the promised crown. The hope of a future state, and the cheering certainty of its near approach, have, in every land, and in every period of time, when this celestial beam of consolation had dissipated the horrible darkness by which reason is enveloped, and through which it ineffectually essays to pierce and penetrate beyond,

made captivity freedom, slavery liberty, and throw around the exile the attractions and endearments of domestic life. This untroubled lustre, this distant brightness, has guided with intrepidity the martyr to the stake, and the Christian hero to the crucifixion, and death in every shape. In the present day, this is the humble Christian's steadfast succor, his exhaustless fount of consolation, when distressed and forlorn, when deprived of his dearest relations, and nearest ties of affection and consanguinity; for what else can strengthen and revive him?

"When friends have vanish'd from their viewless home,

And he is left companionless to roam,  
O! what can cheer his melancholy way,  
But hopes of union in the land of day?

When surrounded by complicated difficulties, and encompassed by dangers, while travelling this "vale of tears," the thorny wilderness of time, the pious Christian is assured in the Word of God, "that all things work together for good to them that love God, and are the called according to his purpose."—*Imp. Mag.*

OPPOSITIONISTS."—"For charity's sake," we do not hesitate to affirm that *no humane, well-informed, honest man, is, or can be, found in the ranks of the opposition to the Bible, Missionary, and other benevolent enterprises of the day.* This we deem susceptible of demonstration. The slightest observation of scrutiny will shew, that the army of the "Prince of this world" is enlisted from one or all of the four following classes.

1. Those persons whose opportunities for information have been so limited as to afford them but little knowledge of the subject.

2. Atheists, and Deists, combined with various other persons who pretend to some kind of religion, but yet are the real enemies of evangelical truth, and experimental religion.

3. A large portion of the Roman Catholic hierarchy. This class are doubtless sincere in their hostility to Bible Societies. The very terms on which they are formed to "circulate the word of God *without note or comment*," and to circulate the English translation "in common use," portends ruin to their community.

The 4th class of opponents, is made up of political demagogues.

And now, to all these men of war, who would save their ammunition, and spare themselves the pains of the militant life, we recommend the counsel of an ancient Doctor of the law, held, in his day, in reputation among all the people; viz. Refrain from these men and let them alone; for if this counsel or this work be of men, *it will come to nought.* But, if it be of God, *ye cannot overthrow it; lest, haply, ye be found even to fight against God.*"—*Phil.*

PRaise-WORTHY EXAMPLE.—We learn that at a second meeting of the Directors of the company owning the Chancellor Livingston, it was ordered that in future the table of that fine steam-packet shall be spread without the presence of ardent spirits. This is a noble example and in these days of "reform," we doubt not, it will be sustained and commended by all temperate men. *Jour. of Com.*

## YOUTH'S DEPARTMENT.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### HE SPRANG FROM NOTHING.

I was sitting in the cabin musing upon some recent circumstances, amidst a confused assemblage of voices, who were conversing upon various topics, when my attention was suddenly aroused by a sentence which was uttered with peculiar vehemence by a female opposite, "He sprang from nothing," which was instantly echoed by another voice "Yes! he sprang from nothing indeed." The words impressed me more than I had frequently heard them before, yet they never struck me so forcibly as on this occasion. I thought I beheld a vast group of persons who had experienced a profusion of the blessings of providence, and from nothing had arisen to a degree of eminence. The figure of Whittington with his cat passed before me, and then I beheld a celebrated bookseller, who commenced business with five pounds borrowed money, and afterwards rode in his carriage. I thought also of several worthy characters whom I am happy to call my friends, whose piety and diligence have been approved and blessed. I perceived also counsellors and bishops, and even lords and ladies, who bore the same motto, "Sprang from nothing." Well, continued I, indulging my reverie, and is it any disgrace to them now, that they sprang from nothing? By no means: "*Palmam, qui meruit, ferat*," Let him have the palm who has deserved it.

But it is disgusting to see a man "who sprang from nothing" assume consequence and importance, and give himself "airs and graces," which but too clearly indicate pride of heart and gross ignorance of himself. It is this that sinks a man in public estimation, and renders him an object of scorn and ridicule, and while his self-importance appears in every word and action, and he conceives himself to be a man of consequence, whom all must respect, and to whom all must bend the knee, the world says of him, contemptuously, "He sprang from nothing!"

Entering still further into the subject, I found that this phrase was more extensively applicable, and that it applied to some of the brightest, most honorable, most useful characters that have blessed the world. I beheld Abraham, Isaac, Jacob, kings and prophets and righteous men, apostles, reformers, and ministers of the gospel, of whom the world was not worthy,—and extending my ideas to the unseen world, I beheld a multitude that no man could number, gathered out of all nations, and people, and kindred, and tongues, stand before the eternal throne, clothed with white robes, and palms in their hands. I listened to their chorus, it was full and harmonious, "Thou art worthy, O Lord, to receive blessing, and honor, and glory, and dominion forever." And they cast their crowns down to the ground, thus attesting their inward

consciousness that "they sprang from nothing."

There would I vie with all the host,  
In duty and in bliss,  
While *less than nothing* I could boast,  
And vanity confess.

"He sprang from nothing." Without the grace of God a man is nothing. Look at his origin—he sprang from the dust. Look at his state—it is low and degraded indeed. He comes into the world wretched, and miserable, and poor, and blind, and naked. He has nothing to recommend him to the favor of God; his understanding is darkened, his will rebellious, his affections impure and defiled, his heart deceitful and desperately wicked; and from the crown of the head to the sole of his foot he is full of wounds, and bruises, and putrifying sores, the apostate child of apostate parents. Whatever he has he owes to the free and unmerited grace of God, which beheld him when he was *nothing*, opened his eyes, subdued his sins, brought him out of darkness into light, out of slavery into heavenly freedom, adopted him into the family of those whose names are written in heaven, and inducted him into the glorious privileges of the sons of God.

The Christian, then, sprang from nothing, therefore he cannot boast. Boasting is excluded, and here the motto already mentioned will apply most strikingly,—

"*Palmam, qui meruit, ferat*."

For Jesus has made the Christian what he is, for He became poor that he might become rich. Then let Him have all the glory.

This too is the confession of every true believer, "Without charity I am *nothing*;" and this fills him with daily humility and gratitude to Him who raised him from nothing, and made him a king and a priest unto God for ever and ever.

O what an honor has God conferred upon us, if we are his redeemed, saved, and called people. Let us look to the rock whence we were hewn, and to the hole in the pit whence we were digged, and if we are lively stones placed in the temple of the living God, let us adore his love, and, acknowledging our endless obligations, confess that WE SPRANG FROM NOTHING; and sing,

The more thy glories strike my eyes,  
The humbler I shall lie;  
Thus while I sink, my joys shall rise,  
Immeasurably high.

### AUGUST.

"Lift up your eyes and look on the fields, for they are white already to harvest."

This month is named from Augustus Cæsar,

\* This motto was chosen by the late Lord Viscount Nelson, when he was raised to the peerage.



the second emperor of Rome. The Roman year originally consisted of only ten months, as appears from the last month December, or the tenth. March was originally the *first* month, and hence the fifth from it was called Quintilis, which was afterwards changed into Julius (or July) in honor of Julius Cæsar, as Sextilis the sixth month was changed into August.

Augustus Cæsar was the son to the sister of Cæsar who had adopted and appointed him his heir. In conjunction with Antony and Lepidus, he formed the Triumvirate, and after many contests and victories, became at length, the unrivalled possessor of the Roman empire. His reign was called the Augustan age. His love of peace, and his regard to literature, were remarkable. He united in his own person the titles of emperor, sovereign, pontiff, censor, tribune of the people, and pro-consul.

The month of August is celebrated as the harvest month, when the fruits of the earth are gathered in. The Saxons called it "Armonat or barn month, intending thereby," says Ventegan, "the then filling their barns with corn." *Arn* is the Saxon word for harvest.

It is impossible to contemplate this interesting part of the year without being reminded of the preaching of the gospel, designed to gather souls to God. This is the harvest of the world. By the sacred influence of the Holy Ghost, the gospel ripens men for the celestial garner. How joyful was that season when, on the day of pentecost, so many were gathered to the Lord Jesus, as an earnest of the multitudes that would afterwards be collected by the ministers of the gospel in every age, till the time should be completed.

But the harvest teacheth us to look forward still farther, even to that joyful day when the fields will be indeed ripe, and the harvest of the earth will be reaped. What multitudes will be gathered to the Son of God, when he shall take to himself his great power! How beautiful will the earth appear when every kingdom, every clime, shall resound with the Redeemer's praises, and when the temples of the heathen shall be converted into temples of the *living* God, and of his Christ. Upon a scene so blissful, the mind does indeed delight to dwell? the soul is exhilarated, and the desire is excited and enlarged. The prophet gives a glowing description of the glory of the gospel harvest in *Isaiah ix. i. &c.* Such a description as ravishes the mind, and inspires the prayer of the devout psalmist. "Let the whole earth be filled with His glory, amen and amen."

And are our thoughts led to the great judgment day, when the angel's sickle will gather all the inhabitants of the world to the bar of God? Solemn thought! Here in the same field grow the tares and the wheat. Some ripening for bliss, and others alas! for woe! This, my soul, is a thought that concerns thee. Happiness or misery will be thy eternal portion.

"Most awful truth, and is it so,  
Must all the world a harvest know?  
Is ev'ry man the wheat or tare?  
Then for 'the harvest' O prepare;  
For soon the reaping times will come,  
And angels shout the harvest home."

To the mind that loves contemplation, a field

of yellow eared corn is an interesting object. How many cold cheerless winds have blown on it, and caused it to droop. How often has the rain deluged and washed its roots! Yet the genial suns have cherished, and the kindly dews moistened it. At length it bends towards the earth, and invites the sickle to remove it from its exposed station, to a retreat where it will be preserved, and rest secure from harm. An emblem of the Christian. Exposed in this world to the storms and tempest of life, to the temptations of satan, to the scoff and ridicule of the world, he still experiences the protection and smiles of his Father, whose celestial dews nourish him, and whose presence cheers his heart, till at length ripened and matured for a better state, he comes to the grave like a shock of corn fully ripe; the body to be purified from corruption and sin, and the spirit to join the celestial choir of disembodied spirits in their eternal harmonies. ~~Who~~ <sup>Who</sup> would not seek so glorious a rest—~~Who~~ <sup>Who</sup> would not renounce this vain and sinful world, for that which is full of substantial joy and never ending rapture?

## SABBATH REFLECTIONS.

### THE TRIALS AND HONORS OF JOSEPH.

"Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel.—Genesis, xlix. 22, 23, 24.

Joseph is a remarkable instance of the care of God; and his history claims the attention of the young, as affording them a rare specimen of piety to God, an ardent love of virtue, and a fixed and determined hatred of vice. His trials began at home. Beloved by his father as the son of his old age, he drew upon him the jealousy and hatred of his brethren, who sorely shot at him, and grieved him. Their hatred was increased by the recital of his dreams, and ultimately they caught him and sold him as a slave. Yet prosperity follows him.—In the house of Potiphar the Lord was with him; but even here, his chastity was put to the test.—God was with him, and under its influence he exclaimed, "How can I do this great wickedness and sin against God?" Behold the innocent, the virtuous Joseph cast into prison, a false accusation resting upon his character. If the Lord had not been on his side, he must have perished; but God was with him, and cheered him in prison, and so blessed him there, that even the prison became the stepping stone to his future exaltation. A dream was the occasion of his banishment from home, and a dream was the occasion of his introduction to the king of Egypt, and of his appointment as prime minister of that monarch! How wonderful are the ways of God! His bow abode in strength, his virtue triumphed, his confidence was unshaken, his expectation was realized. Strength for the day was his portion, and while the archers sought his destruction, God overruled all their attempts for the good of his servant, as well as for his own glory. Joseph became the shepherd of his father and his brethren, by

feeding them in Egypt, and by protecting them from their enemies.

Ye fearful souls fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and shall break  
In blessings on your head.

### DRUNKENNESS.

A drunken man is a greater monster than any that is to be found among all the creatures which God has made; as, indeed, there is scarcely any character which appears more despicable and defamed in the eyes of all reasonable persons than that of a drunkard. *Æschines* commending Philip, king of Macedon, for a jovial man, that would drink freely, *Demosthenes* answered, "that this was a good quality in a *sponge*, but not in a *man*." It is very common that events arise from a debauch which are fatal, and always such as are disagreeable. *Wine* raises the imagination, but depresses the judgment.

### TO-DAY.

— stay the present moment—  
Imprint the marks of wisdom on its wings.  
'Tis of more worth than kingdoms! far more precious  
Than all the crimson treasures of life's fountain.  
O! let it not elude thy grasp, but like  
The good old patriarch upon record,  
Hold the fleet angel fast, until he bless thee.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 8, 1829.

### WESLEY'S TESTAMENT.

We made a remark some time since, (see p. 111) that *Wesley* had so altered the scriptures to suit his own contracted views, that he has made nonsense of some of the plainest texts in the Bible.

This "allegation is denied," by the Editors of the *Christian Advocate and Journal*, who say they "shall consider it a gratuitous slander until something is brought to prove it." We shall now exhibit the proof by quoting a few of the many texts of scripture Mr. *Wesley* has altered, that the candid reader may judge for himself. We would not gratuitously slander the name of one who is held in so high estimation by our methodist brethren even by telling the truth were the provocation of a personal or trifling nature. But when we see the word of God altered and garbled to suit the "contracted views of the translator," and circulated systematically by one of the largest denominations of Christians in this country we think we are called upon to contend earnestly for the Faith once delivered to the saints.

This subject has been ably investigated at the south, and we shall quote from the *Charleston Observer* and the *Calvanistic Magazine* some remarks accompanying the quotations from the Bible. In reply to the charge made by the *Observer* that "Mr. *Wesley* has taken unwarrantable liberty with the scriptures by altering the sacred text," the editors of the *Christian Advocate and Journal* do not deny the allegation, but say—"It is certainly true that Mr. *Wesley* favored the world with a new version of the New Testament, for which he has received the thanks of many a Biblical scholar—and that in some instances he has deviated, not from the Sacred Text of the divine original, as some might infer from the article in the

*Charleston Observer*, but from the commonly received version."

The cause of truth and the interests of the church, (says the *Calvanistic Magazine*.) may have demanded that those strictures on *Wesley's Testament* should be made, although the editors of this *Methodist Advocate and Journal* "think" they were "uncalled for." Most of the important alterations in *Wesley's Testament* were intended to favor his doctrinal views, where the common Testament is against them. These editors wish the doctrines *Wesley* taught, to prevail; it is not strange then, that they should think any measure uncalled for, that threatened to frustrate their wishes. The advocates of error are not apt to think its exposure called for. When *Luther* began to unmask the abuses of the *Romish Church*—the Pope thought the attack was altogether "uncalled for;" and so thought all those who wished to uphold the corruptions of that church. But did not the cause of truth demand that those errors should be exposed? It did. And in like manner, the cause of truth now demands, that the warning trumpet should be blown in the ears of all who love *Zion*—that they may awake, and guard against the evil that is threatened by the circulation of adulterated copies of the sacred Book.

Have not the Unitarians, in their zeal against the doctrines of the divinity of Christ, the atonement, &c. altered the language of the New Testament to an alarming extent? Have they not used their influence to bring these altered copies into general circulation? Do the editors of the *Advocate and Journal*, justify such conduct in Unitarians? These editors have doubtless seen the translation of the New Testament, by the famous *Alexander Campbell*. Do they approve of the alterations he has made? Would they be willing to see *Alexander Campbell's Testament* put into the hands of the people generally, as the infallible rule of faith and practice? Or do they think that Mr. *Wesley* and his followers have some peculiar privileges on this subject, that they must be allowed to alter the scriptures whenever they oppose their peculiarities, and use their influence to bring these altered copies into general circulation, while all other denominations are forbidden to lay profane hands on the Holy Book?

If the editors of the *Advocate and Journal*, justify this conduct in Mr. *Wesley* and his followers, how can they deny the same privilege to any bold *Sectarian*, who may think the Scriptures as they stand are unfavorable to the doctrines he wishes to propagate—and accordingly gives out a new translation, adapted to his favorite sentiments. For ourselves, we think this an awfully solemn matter. Could the grand enemy of the cause of *Immanuel* prevail upon the leaders of each denomination, to adulterate the Holy Scriptures to suit *Sectarian* views, and then throw these adulterated copies into general circulation among their followers, *Zion* might lift up her voice in loud and bitter lamentation, and on her temple doors might be inscribed in ghastly characters, *ICHABOD*—"The glory is departed from *Israel*." It is poisoning the river of life at the fountain head; and instead of making glad the city of our God, it must carry desolation and death wherever it flows.

Whatever may have been Mr. *Wesley's* excellencies, he was totally unfitted by the violence of his prejudices to be a faithful and impartial translator of the sacred oracles. In his over heated opposition to the *Calvinistic* doctrines, he uses such rash declarations as these: "Whatever it proves beside, no scripture can prove predestination." "Better it were to say it had no sense at all, than to say it had such a sense as this." Let the reader judge, whether the author of such unguarded declarations, might not be expected to make "wild work," when he undertook to translate passages of scripture, which teach the very doctrines he so violently opposed.

The Editors of the *Advocate and Journal* may cry, "peace! peace!" and protest that any discussion of the subject is "uncalled for;" but, when we saw the Testament of *Alexander Campbell*, abounding in alterations, industriously circulated in one section of the country; and the "improved version" of the Unitarians, pushed abroad in another section—and saw also, that *Wesley's Testament* was professedly published for a numerous "connexion in the United States," and carried far and wide through the country—we thought it high time this growing evil should be checked; otherwise, in a short time there might be twenty, thirty, fifty different kinds of Testaments, presented by *Sectarian* zeal to the plain, hon-



est citizen for his guide in the way of salvation. We felt it our duty to give the alarm; and we bless God, the alarm has not been given in vain.

### Translations.

#### COMMON VERSION.

#### WESLEY'S ALTERATIONS.

*John vi. 64.*—But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

*Acts iv. 27, 28.*—For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

*Jude 4.*—For there are certain men who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

*Rev. xxii. 19.*—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

*1 Peter i. 19, 20.*—But with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

These are a few of the many alterations Mr. Wesley has made. Let the reader say whether they are important or not.

**Question 1.** If Mr. Wesley had not been secretly conscious that the Scriptures as they stand, are at war with his favorite scheme of doctrines, would he have wished or attempted to make these alterations?

**Question 2.** If the Bishops, Presiding Elders, and leading men of the Methodist Church, were not secretly conscious that the common Testament is at war with the doctrines they teach, would they wish to have it supplanted by Wesley's Testament?

**Question 3.** Who show the most honesty and consistency in the controversy between Arminians and Calvinists? those who loudly and roundly assert that the Bible as it stands, is altogether on their side, and yet alter its language, in many important passages, and publish large editions of these altered copies for their 'connection in the United States,' and exert themselves to circulate these copies far and wide among their members?—or those who are perfectly satisfied with the Bible as it stands, and lift up their warning voice against any alterations.

**Question 4.** If all other denominations should follow the example of the Unitarians and Methodists, and alter and mutilate the scriptures for different purposes, where could the humble, honest, devout Christian, find a copy of the pure Word of God, to rest his faith upon while he lives, and give to his children when he dies?

Before we close this article we must notice the following remark on this subject, published in the *Advocate and Journal*:

"We must confess, that we were not prepared to see such an uncharitable insinuation against the motives of the great founder, under God, of Methodism, in making his translation of the New Testament. This man of God, than whom a more successful herald of the cross has seldom been found, has been permitted to slumber quietly

*John vi. 64.*—But there are some of you who believe not. (For Jesus had known from the beginning, who they were that believed not, and who would not betray him.)

*Acts iv. 27, 28.*—For of a truth both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, to do whatsoever thy hand and thy counsel before determined to be done.

*Jude 4.*—For there are certain who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only master and Lord, Jesus Christ.

*Rev. xxii. 19.*—And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

*1 Pet. i. 19, 20.*—But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreknown before the foundation of the world, but was made in the last times for you.

in his tomb for years, and now the very performances which excited the admiration and applause of the Christians of his day, and which neither the worldling nor the infidel has had the temerity to impugn, are fiercely assailed—and by whom? The infidel, the sceptic, the worldling?—No, but by those who profess to be the followers of the same God—the partakers of the same grace—the preachers of the same gospel."

The matter that surprises these editors, is this—that Christians, should lift up their voice against measures, with which the infidel, the sceptic, and the worldling are not displeased. By the infidel, the sceptic &c., they doubtless mean persons who hate the cause of Christ, and ardently wish its overthrow. Is it strange that such characters should look with hearty approbation on measures, which the friends of Christ view with alarm? Have not the infidel and sceptic discernment enough to see that corrupting the scriptures for sectarian views, is the surest way to ruin the Christian cause? Do they dread to encounter any thing so much as the pure word of God, which is the "Sword of the Spirit?" And could they once see all denominations engaged in altering the Scriptures for party purposes, and throwing these adulterated copies into circulation, would they not lift high the ban-palling tidings the man of Benjamin announced to Eli, "THE ARK OF GOD IS TAKEN?"

We hope the Editors of the '*Advocate and Journal*,' reason better, when they have a better cause; but their holding up the infidel, the sceptic, and the worldling, as models in this matter, is most extraordinary!—In one thing, however, there is an admirable consistency between their theory and their practice. In this paper they have said many things against the doctrines of the Presbyterian Church. In this, they have not acted without an example, as they think we did, in case of Wesley's Testament—for the "Infidel, the sceptic and the worldling," have, long since, set them a bold pattern, and have "every where spoken against" those very doctrines which the Editors of the *Advocate and Journal* are now so earnestly laboring to put down.

In conclusion, we hope, when they take up this subject again, they will answer the following questions:

1. Is the publication and circulation of Wesley's Testament the work of a private individual or individuals?—or, is it published and circulated by the authority of the "Methodist Episcopal Church in the United States?"

2. If it is published by the authority of the Church, would the Editors of the *Advocate and Journal*, approve of similar conduct in all other Christian denominations?—or, are they 'prepared to deny' that such a course would introduce confusion and ruin into the Christian Church.

### FRANKLIN HOTEL IMPROVED.

The respectable occupant of this much-frequented house of entertainment in Boston, has come to the laudable resolution of totally closing his Bar-Room on Lord's days, allowing on that day the sale of no ardent spirits. On the last Sabbath, he commenced this new arrangement. We hope this testimony of respect for the day specially devoted to religious exercises will be followed by others, who keep similar houses, and that very soon it will be said of our city, Boston has no place of resort for the idler or the intemperate.—In walking to the house of worship on the first day of the week, how often is our sight disgusted by the tokens of a locality for intemperate indulgence, marked "Soda," or designated by the "red curtain," and the "green blinder." These things ought not so to be. We have only to add, that orderly and religious travellers, who would pass a quiet Sabbath in our city, will find in the Franklin Hotel, near the new City Market-House, a residence to their wishes, and in the landlord and family, a respect for their principles.

*Christian Watchman*

**Consistency of Christian Character.**—We are informed on the best authority, that a gentleman in our State, who is well known and highly respected in the section of country around him, has resigned the office of Post-Master, because its duties under the present laws of this department of government, required him to violate the dictates of conscience and the divine law, in attending to the duties of his office on the Sabbath. This sacrifice of office, of what is considered one's right in this country, to the rights of God, while it reflects honor on his character and profession, and illustrates the influence of christian principle, is a practical comment on the nature and tendency of those laws which require good citizens either to renounce the observance of the principles which have saved and blessed their country, or to renounce their claims to stations of usefulness which it men to nment.—*to hold necessary to all qual-*

### GO YE AND DO LIKEWISE.

**Bible Cause in Virginia.**—At a meeting of the Managers of the Bedford Co., (Va.) Bible Society on the 22d. ult., it was resolved "that with the blessing of God, every family in the County of Bedford, which will receive the Bible, shall be supplied within six months." The next day a meeting was held to assign districts, to any who might be willing to explore them, and among those who appeared to offer their services was the Rev. James Mitchell, who is now more than *eighty years of age*, and two or three others who are nearly as far advanced in life! A correspondent of the Richmond Family Visitor says:

"They take their districts like young men, and one of them said in a note to the Managers, 'Don't be afraid of giving me too large a district.'—*This looks as if the generation gone by was coming back from the borders of eternity, to do their work over again, and do it better.* Where are the young Christians, who will not gird on the whole armor of God and fight the battles of the Lord, when such veterans are again drawing the sword of the Spirit?"

### REVIVALS.

Several interesting revivals are going on in Kentucky, and through the southern parts of Tennessee and Alabama. The prospects in Nashville, Tenn., for a rich harvest of souls, are truly flattering. Twenty new followers of the Lord were baptized, in June, in Cumberland River, near that city.

A relation of a glorious revival in Warren Co., Ky., is given in a letter to the editor of the Bloomfield (Ky.) Recorder, dated June 27. The good work commenced there about the 1st of January; and to Smith's Grove church, in that county, there has been an addition of two hundred by baptism. To Doughtie's Creek church, nine miles south of the Grove Church, near one hundred. To Sinking Creek Church, eight miles east, about seventy. To Beaver-dam Church, six miles north, about ninety. In Union Meeting house, Adair Co. Ky., on the first Saturday in June, five were received and baptized. In various towns in Henry Co. Ky. the

influences of the Holy Spirit have been made manifest, in a charming and magnified degree. In one town, alone, within a short season, one hundred and seventy have given pleasing evidence of a faith in Christ, and have been buried with Him in baptism.

From statements made in sundry letters to the editor of the Christian Advocate and Journal, we learn that cheering revivals of religion are progressing among the Methodists in South Carolina, Florida, and Indiana. The temples of God are crowded by large and attentive congregations.—*Col. Star.*

### A BIBLE TO EVERY FAMILY.

The Directing Committee of the Connecticut Bible Society at their meeting on the 22d inst. passed a resolution to endeavour to raise \$10,000 in the four Northern Counties of this State, to aid in supplying with a copy of the Bible, every destitute family in the United States that is willing to receive it. The reason why the resolution is limited to the four Northern Counties, is, that in the other Counties are Auxiliaries directly connected with the American Bible Society. We hope and believe that the Southern Counties of the state will promptly come forward and do their part in this noble work.—*Ct. Observer.*

### THE POWER OF DIVINE TRUTH.

[Furnished by a Clergyman for the Pastors' Journal.]

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"  
*Jer. xxiii, 29.*

Divine truth is the appropriate, if not the uniform instrument of conversion to sinners. It is quick and powerful, and sharper than a two-edged sword.

A few days since, as I was visiting an aged christian, who is now a ruling Elder in the Church, and conversing with him on experimental religion, he gave me a relation of God's dealings with him in subduing his heart. His experience though perhaps not peculiar, may be read with interest. It was substantially as follows.

"The first forty years of my life were spent in heedless indifference as to God, my own soul and eternity. 'What shall we eat, what shall we drink, and wherewithal shall we be clothed?' was my great inquiry and concern. My mind was ignorant, and stupid, and awfully perverse. God was not in any of my thoughts. But, something like thirty years since, as I was in my field, I felt uncommonly dejected and uneasy. What ailed me I could not tell. I stood astonished and confounded. While thus in gloom and agitation, my mind suddenly caught these words: 'Turn ye, turn ye, for *why will ye die?*' But I was so ignorant of the meaning of this text, that I thought it had reference to temporal death. I said to myself '*all men die*, and I must share the common lot of our race.' But the same words again came forcibly to mind, '*Why will ye die?*' I again replied to myself, 'I cannot help it.' Again and again, '*Why will ye die?*' rung through my very soul, and filled me with dismay. Towards evening the same day it occurred to me, that *eternal death*, and not the extinction of animal life, was here referred to. It then pierced my soul with tenfold keenness,



'Why will ye die?' I had no good reason to render, *why I would eternally die*? I saw myself exposed to endless woe, and knew not where to look for deliverance. At this time it occurred to me that I ought to retire to the grove and pray. Then thought I, what! *you pray*! so great a sinner as *you pray*! if you attempt, you will only mock God. Such thoughts as these kept me from the grove. At night I obtained no relief. My agony prevented my sleep. The morning came, but it found me the same miserable being. Many days of unhappiness, and nights of grief, and sorrow, and tears, passed away, leaving me without hope and without God. 'Why will ye die?' like a sharp arrow of the Almighty, sunk deep into my heart, and drank up my spirits. I used all my wits to rid myself of these uncomfortable feelings.

When I had been in this state nearly six weeks, I was summoned as a jurymen to attend the county court. I rejoiced in the opportunity of going, for I thought that seeing the multitude and associating with the thoughtless, would probably enable me to cast off fear, and again become insensible. The day for going came. I had for a companion a jovial neighbor, who withal, indulged himself too freely in the use of ardent spirits. On the way he was very cheerful and talkative. He often rallied me for my sadness and insociability. But notwithstanding the levity of my associate, and my own desire to be freed from seriousness, still I carried in my bosom a heavy heart, and exhibited a dejected countenance. 'Turn ye, turn ye, for why will ye die?' was my constant, though unwelcome companion, when on the way, or at the inn, or in the field. While at court, surrounded by the heedless throng, I could not be cheerful. Night came, and the hour for retiring arrived. I was shown to my lodgings; but it was no resting place for me. Not a moment's sleep could I obtain. The next day I had no appetite for food, and was miserable both in body and mind. Night again returned, but it brought back the same horror and distress to my poor soul. The day after, I urged my ill health as an apology, and obtained leave to return home.

'But 'tis a poor relief we gain,  
To change the place but keep the pain.'

I was like the troubled sea when it cannot rest. I felt that there is no peace to the wicked. At this time, notwithstanding all my distress, I had never attempted to pray—no, when I passed whole nights in restless anxiety, I did not pray. But I felt an impression that I ought no longer to neglect it. And again something seemed to suggest to me that it would be useless for me to pray, and that my prayers would be an abomination to the Lord. At length I resisted the temptation; and after the family had retired, I withdrew to the 'corn house,' and there gave vent to my feelings in prayer. After this, I used to pretend to pray daily. But it was several weeks before I found comfort. 'Why will ye die?' continued to fill my soul with anguish every day. At length, finding I was growing no better, but rather worse, and weary of my impenitent prayers and tears, I was enabled to feel that God would do perfectly right, if he should send me to hell. And feeling this, I was

enabled to surrender my all into his hands.—'Here, Lord, I give myself away—'tis all that I can do.' As we had no minister then, it was nearly a year before I united with the church. I then brought forward my large household, and gave them up in baptism, saying, like Joshua, 'As for me and my house, we will serve the Lord.'

*Remark.*—We see the importance of impressing Bible truth, on the minds of men. If their hearts are ever subdued, this will be the instrument. If they are ever sanctified, this will be the instrument. Said our Saviour—"Sanctify them through thy truth—thy word is truth."—Let the minister, let the elder, let the parent, let the Sabbath school teacher, let all, as they have opportunity, bring forward the "hammer," and lay it upon the "rock," and then call upon the spirit of God, to use it to break the rock in pieces.

Conceive an individual to be borne on the wings of an eagle to heaven, to have the uncounted riches of the treasury of God displayed to him—to have a key put into his hands, and to be told, "This is the key of all those treasures, use it and they are your own forever." Such a key, my Christian brethren, to all the unsearchable riches of heaven, is *devout and believing prayer*. This opens the door to the treasury of God: "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Nothing is more obvious to a mind intent on its own movements, than our dependence upon some mysterious power without, and superior to ourselves—upon a power generally speaking, acting or refusing to act, according to the nature and spirit of our supplications. There are seasons for example, when the most trifling event, the weakest cavil against religion, the slightest shaft of ridicule, has power to fasten itself upon the mind, and disturb its purposes. Can this be the same mind which has a thousand and a thousand times, without difficulty, sustained or repelled similar attacks? Yes. But you have been cold and negligent in your devotion, and your strength like that of Sampson, has departed from you. He who alone can "establish, strengthen, and settle" the soul, has left it the novelty and emptiness of its resources. On the contrary, are there not moments when nothing seems to disquiet you—when faith rises triumphant over every obstacle—when the mind appears to be lifted up above the trials and temptations of life, into a region of undisturbed serenity, purity and joy—when the realities of the Gospel so filled it as to leave no avenue for doubt to enter—when the soul, unseduced and unterrified by surrounding objects, is able thro' good report, and evil report, through persecution, trial and loss, to pursue its calm and unfaltering course, and when in fact you are able to trample on the things of this world? If so, I would appeal to your own experience, whether such reasons have ordinarily followed your sincere and ardent applications to the throne of grace. Prayer in short, opens a way of communication between heaven and earth, and when the way is thus opened, the blessing never fails to descend.—*Rev. J. W. Cunningham's Sermon.*

## Poetry.

## THY WILL BE DONE!

Thy will be done! how hard a thing to say  
When sickness ushers in death's dreary knell;  
When eyes, that lately sparkled bright and gay,  
Wander around with dimly conscious ray,  
To some familiar face to bid farewell!

Thy will be done!—the falt'ring lips deny  
A passage to the tones as yet unheard;  
The sob convulsed, the raised and swimming eye,  
Seems as appealing to their God on high  
For power to breathe the yet imperfect word.  
Orphan! who watchest by the silent tomb  
Where those who gave thee life all coldly sleep;  
Or thou, who sittest in thy desolate home,  
Calling to those beloved who cannot come,  
And, thinking o'er thy loneliness, dost weep!

Widow! who musest over by-gone years  
Who shared thy joys and sorrows, hopes and fears,  
Who now art left to shed unnoticed tears,  
Till thy fair cheek is wan, and eyes grow dim!  
Husband! who dreamest of thy gentle wife,  
And still in fancy see'st her rosy smile  
Brightening a world of bitterness and strife;  
Who from the lonely future of thy life,  
Turnest, in dreariness, to weep the while!

Mother! whose prayers could not avail to save  
Him whom thou lovedst most, thy black-eyed boy!  
Who with a bitter agony dost rave  
To the wild winds that fan his early grave,  
And dashest from thy lips the cup of joy!

And thou! not widowed, yet bereaved one,  
Who, buried in thy tearless, mute despair,  
Roamest a desert world alone—alone,  
To seek him out who from thine eyes is gone,  
Scarce able to believe he is not there!  
Mourners! who linger in a world of woe,  
Each bowing 'neath his separate load of grief,  
Turn from the silent tomb; and, kneeling low  
Before that throne at which the angels bow,  
Invoke a God of mercy for relief!  
Pray that ye too may journey when ye die,  
To that far world where blessed souls are gone;  
And, through the gathering sob of agony,  
Raise, with a voice resigned, the humble cry,  
"Father—Creator—Lord! thy will be done!"

## A GOOD MAN.

There are some good men that are just good for nothing. Take them out of the sphere of profession, and they always flinch.—Require a little action, or pecuniary aid, to further some glorious object—they cannot—they have silver tongues; but God only knows of what metal their hearts are composed. I like the Christian that is always at hand,—Lord here am I; send me.

Do something. If you cannot preach, you can do something else. If you have not eloquence, you probably have money. If you have not money, you proba-

bly have influence. If you have not influence with the rich, you have with the poor. If you have no influence with man, you may have power with God, and prevail.

Consider the diligence of Satan's servants. They sleep not, except they have done mischief.—Prov. iv, 16.

Consider also their success. If they want money, they can get it. If they want agents, enough stand ready, crying, here am I, send me.

Be not faithless, but believing. If David would sling well, he must carry a steady hand.

In keeping up a profession of religion, you meet with difficulties from without; in keeping up the power, you meet with difficulties from within; but hold on and be not discouraged; the pure in heart long to see God, and in a little time those longings shall be satisfied.

To be amended by a little cross, afraid of a little sin, and affected with a little mercy, is a good evidence of grace in the soul.

The world has a great many servants and friends, but I never knew any praise it at parting.

Is he wise who hopes to attain the end without the means, nay, by means that are quite contrary to it? Such is every wicked man who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unsuitable and unlike them as he can.—Tillotson.

## PAYMENT IN ADVANCE.

Those who wish to save the 25 per cent by paying in advance, must do it by the 1st of September. In most cases, it can be done as well now as three, six, or nine months hence. And our large payments at the Bank, which have been contracted on the strength of the two dollar bills, can not be put off.

Agents are requested to make returns by the 1st of September, and forward any moneys they may have collected by that time.

Never enclose two bills by mail, when the amount can be sent in one—or three, when it can be sent in two, unless it can be franked by a Post Master, or paid treble or quadruple postage.

The price of the paper to subscribers in town, who receive it from the carrier is always \$2 50 in advance.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 5, 1829.

Rev. Seth Williston; W. Edwards; Daniel Gold; H. Hubbard; P. B. Whitmore; James Clark; Daniel Dunbar; Thos. E. Clark; Daniel H. Adgate; Chauncey Ives; Doct. Chas. Smith; Doct. Wm. N. Hudson; Saml. H. Rose; David Sexton; Henry Pierce; Rev. Roger Harrison; Isaac Platt; S. B. Breed; Levi Beebe; J. Dubois.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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